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THE ORDINANCES OF THE BIBLE

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ORDINANCES OF THE BIBLE.

SHOWING THE ORDINANCES THAT HAVE BEEN
ABOLISHED, AND THOSE STILL IN VOGUE.

BY

E. E. BYRUM.

Author of "The Secret of Salvation: How to Get It, and How to
Keep It," "Divine Healing of Soul and Body," "What
Shall I Do to Be Saved?" "Behind the Prison
Bars," "Boys' Companion," Etc., Etc.

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AUTHOR'S PREFACE.

The ordinances of the Bible are recorded in both the Old and New Testaments. But through the influence of false teachers, and the improper understanding of the teaching of the Word, many have been led into a wrong belief, insomuch that some altogether discard the ordinances of the New Testament, believing that all ordinances were nailed to the cross and ceased at the death of Christ. While others observe some of the ordinances, as the commandments of Christ, they reject others of them.

It is the aim in this little volume to present the Word of God on the subject, that the reader may readily discriminate between the Jewish ordinances and those of the gospel. And that he may know which ordinances have ceased, and which are yet in vogue.

Trusting that those who read may be benefited and enlightened by the Spirit of the Lord, I remain,

Yours in Him,

E. E. BYRUM.

Moundsville, W. Va., Jan. 21, 1904.

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THE ORDINANCES OF THE BIBLE.



THE same day that Jesus Christ arose from the tomb, two disciples went to a small village called Emmaus, which was but a few miles from Jerusalem. While they were talking together of the things which had happened, "Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?"

Supposing him to be a stranger, they related the recent occurrences. "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." After making himself known to them he vanished out of their sight. "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

He then came to the place where the eleven were gathered together, and after making himself known unto them said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of

Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures." Luke 24: 44, 45. In his last commission to them he told them to go forth and preach to all nations, "Teaching them to observe all things whatsoever I have commanded you." Mat. 28: 20.

It is necessary that the understanding of the people at the present time be opened, that they may know the commands of Jesus and be able to discriminate between the requirements of the law of Moses, and what was enjoined upon the people of God through the gospel of Jesus Christ.

The Lord said to Moses, "Keep mine ordinances." Lev. 18: 4. This command was not for Moses alone, but for all the people of God during the time in which the law of Moses was in vogue.

An ordinance in general is something ordained by authority; appointment. A rule established by authority. An established rite. The ordinances of the Bible consist of the religious ceremonies, rites, or practises established by divine authority.

The Jews being the chosen people of God under the old covenant there were certain requirements and observances enjoined upon them in order for them to be in favor with the Lord. The law foreshowed better things and fulfilled its place in the realm of the redemption plan. Nevertheless while God has a people on earth they will be under his government and control and there will be ordinances to observe.

When Jesus Christ was with his disciples here upon earth he taught them the way of salvation, and gave them power to preach the gospel with heavenly authority. He instituted certain ordinances and commanded them to be obedient in observing them. The command of observance was not to the disciples alone, but after his resurrection he met with them as they were assembled, and told them to go and teach all nations to observe all things whatsoever he had commanded them. Mat. 28:19, 20.

ORDINANCES OF THE OLD TESTAMENT.

THE commandments and certain requirements of the law of Moses were the ordinances of the Old Testament. It was through a covenant which God gave to his people, of which Moses was the mediator, that these things were given. The requirements and observances signified better things, and were to continue until a better covenant should take the place of the old.

“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all” (Heb. 9:1-3); which was furnished with the necessary things for divine service.

In these places the priests and high priests made the offerings for the people according to the directions given in the law. However the gifts and sacrifices offered "could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

The people of God were required to keep these ordinances in order to remain in his favor. To refuse to do so, was to bring the displeasure of God upon themselves. These things were typical of something more grand and glorious, and also were held in remembrance of something of the past.

Just before the departure of the children of Israel out of the land of Egypt, God spoke to Moses and Aaron concerning the passover, and told them to speak to the people saying: "And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever." Ex. 12:17.

Some time after this God gave the ten commandments, and Moses said to the people: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13.

"The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. 5:3.

It was not given to Abraham, nor the patriarchs

of old, but to those who were all living there at that time, who were the chosen people of God. And was to be observed by them as long as the Jews as a nation were recognized as the people of God.

He gave them further instructions concerning the commandments, statutes, judgments, offerings of sacrifices and burnt-offerings, and gave them a strict command to observe them.

ORDINANCES OF THE NEW TESTAMENT.

DURING the ministry of Jesus among the people he taught them the way of salvation, preached unto them the gospel of the kingdom and how to enter into it.

He set an example for his followers and taught them to do as he had done and to obey his commandments. He fasted and prayed with them, and for them; taught them lessons of humility and submission. The words of instruction given to the apostles were not for them alone, but after his death and resurrection, and before his ascension into heaven, he met with them and said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Mat. 28: 19, 20.

These were not the commandments of the law of

Moses, as they ended at the cross. Col. 2:14; Eph. 2:15, 16. Now since they were ended Christ told his disciples to go and teach all nations to observe the things which he had commanded them to do while he was yet with them.

After setting them an example as recorded in the thirteenth chapter of John, and telling them to continue the observance of the same, he said: "If ye love me, keep my commandments." John 14:15.

"He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21.

"If a man love me he will keep my words." John 14:23.

"He that loveth me not keepeth not my sayings." John 14:24.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3.

Many years after the death of Jesus upon the cross, and the passing away of the Jewish ordinances, Paul admonished the brethren, saying: "Keep the ordinances, as I delivered them to you." 1 Cor. 11:2. And he further said, "For I have received of the Lord that which also I delivered unto you." 1 breaking of the bread, which was a remembrance of Cor. 11:23. In this he also referred to the cup and his death.

THE LAW AND THE GOSPEL.

THE law of Moses was for the Jews, who were, as a nation, considered the people of God as long as this law was in force. "It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Gal. 3:19.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16.

When Christ came the gospel of the kingdom was preached, and after his death it was preached to all nations; then the people of God were no longer under the dispensation of the law, but were under the dispensation of the gospel.

The law was weak. Rom. 8:3.

It could not give life. Gal. 3:21.

It could not take away sins. Heb. 10:4.

It was a law of bondage. Gal. 4:24.

Under the law there were offerings and sacrifices and things purged by blood, but these things could not take away sins; neither were they pleasing unto the Lord after Christ the great sacrifice had been offered. Heb. 9:22; 10:1-6.

The law was a schoolmaster to bring to Christ the people of God who lived under the Mosaic dispensation. Gal. 3:24.

The law was given by Moses, but grace and truth came by Jesus Christ. John 1:17.

Under the law people could seek revenge; but the love of Christ through the gospel swept all enmity out of the heart.

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect.” Mat. 5:38-48.

“For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Mat. 6:14, 15.

While the law was one of bondage, the gospel gave freedom, life, power and faith. It was good tidings to all nations. It brought about reconciliation between the Jews and the Gentiles, such as had not been before. And Paul said, “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” Rom. 1:16, 17.

THE END OF THE LAW.

AFTER Jesus Christ shed his blood upon the cross and uttered the words, "It is finished," from that time the Mosaic law ceased to exist, and henceforth the words sounded forth: "That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3: 11-13.

The law having been given because of transgressions. Gal. 3: 19. Paul said, Before faith came we were under the law. Gal. 3: 23. But Christ came to take away our transgressions and to save his people from their sins.

The law died the death with him upon the cross. "Was crucified with him." All its ordinances and requirements were nailed to the cross. Col. 2: 14.

Old things passed away, and all things became new. 2 Cor. 5: 17.

In the third chapter of second Corinthians, Paul compares the law and the gospel. He says in the third verse, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

The law was written on tables of stone, the gospel written in the heart.

He further says in the sixth verse, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3: 6-11.

Here he speaks of the nature of the law, which had been done away by reason of something which "excelleth." To make this more clear to the mind we will use an illustration. Suppose it is night, darkness has gathered around. An electric light is shining in our midst and this light shines about us so brilliantly that we are enabled to do whatsoever is required of us as long as we stay with the light. But at morning-time when the sun arises in all its brilliancy the light is so great that it completely sweeps away all darkness, and not only so, but so far excels the electric light that it becomes of no effect. We may try to obtain light from it, but its power is completely gone and its brilliancy swept away because of the light which "excelleth." Al-

though it answered its purpose during the nighttime, it has no power nor influence under the blazing light of the sun. Just so it is with the law, it was glorious, and answered the purpose for which it was intended, but when faith came and the sun of righteousness shone forth in the brilliant rays of the gospel, the glory so far exceeded the glory of the law that it was completely swept away and became powerless, or, in other words, came to an end.

There was a complete change, "old things passed away," and all things became new. The new dispensation took the place of the old; likewise the new testament, new covenant and new life.

Instead of the old sacrifices and offerings as under the law, Christ became our sacrifice. The apostle sums up the whole matter after speaking of the nature of the law, old life, and says: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." 2 Cor. 5:17, 18.

He says, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. 5:15, 16.

How were the people of God known before the

death and resurrection of Jesus Christ? They were known "after the flesh." That is they were known as Jews, and in order to trace the lineage of a man of God he was traced through the generations of his ancestry as a Jew. His father was a Jew, his grandfather was a Jew, and those throughout the line of his ancestry. But after Christ died and rose again, the children of God were no longer known after the flesh or through Jewish blood. But after this time to trace a child of God was to trace him to his spiritual birth or to Christ.

Paul says, "Hitherto have we known Christ after the flesh, yet now henceforth know we him no more." Before his death and resurrection he was known as a Jew and of Jewish descent, but since his resurrection he is known as the Son of God.

Since that time the people of God are not known as Jews after the flesh, but from a spiritual standpoint. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29.

THE ORDINANCES ABOLISHED.

THE Word of God is very clear and explicit concerning the ordinances which the people of God were to observe, and also it makes plain when such should cease to be practised. The prophets foretold the time when they would be abolished, and after that time the strictest observance could not change the hearts of the people, nor bring them in favor with God, as a better covenant was given with better privileges and a fulfilment of better promises than that which formerly had been in vogue.

Saul of Tarsus with all his faithful observance of the requirements of the law, with all his zeal and knowledge to fulfil the same to the very letter, found himself the "chief of sinners" when trying to live under the law after it was abolished. The law or ordinances which has been abolished is no longer of any effect or consequence.

"Not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart."

The word "Moses" here has reference to the law, which Paul says "is abolished"; and those who try to live under the teachings of the Old Testament, even

until this day, are blinded to the truth of the gospel, but he says the "vail is done away in Christ." "But even unto this day, when Moses is read, the vail is upon their heart." 2 Cor. 3:13-16.

At the present time those who try to live under the law of Moses in keeping the commandments and ordinances, such as the Mosaic sabbath, passover, circumcision, etc., have their minds blinded and the vail over their face. They must learn that these things have been abolished, and turn to the Lord and have the vail taken from their hearts through the power of the gospel and application of the blood of Jesus Christ.

HOW AND WHEN ABOLISHED.

AFTER giving the ten commandments to the people and instructing them concerning what the Lord required of them, Moses said: "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it." Deut. 6:1.

As long as the Jews were considered the people of God, they were to observe these things while they were in the land throughout all their generations. The same was to continue "until the time of reformation." Heb. 9:10. The bringing in of the gospel brought about the time of the reformation. "But

now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2:13-16.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

These things mentioned, as Paul says, were only a shadow of things to come, and were abolished or taken out of the way, having been nailed to the cross.

WHAT ORDINANCES WERE ABOLISHED.

WHEN Christ gave his life upon the cross to redeem humanity, he became our sacrifice, and other sacrifices and offerings no longer availed anything. The dead works of the law ceased, and faith in God was required. These offerings and sacrifices "could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of the reformation." Heb. 9: 9, 10.

It appears to be very difficult for some to believe that the ten commandments have been abolished, but we read in Deut. 4:13 where God gave the commandments to Moses, and Moses said to the people, "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." And he further says, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. 5:3.

In the third chapter of second Corinthians in speaking of that which was done away he refers to that which was written in "tables of stone." And in Eph. 2:15 we read that these commandments have been abolished through the death of Jesus Christ wherein he saith, "Having abolished in his flesh the enmity, even the law of commandments contained

in ordinances; for to make in himself of twain one new man, so making peace.”

The apostle further says in Col. 2: 20, “Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, . . . after the commandments and doctrines of men?”

The circumcision of the flesh is no longer required. Rom. 2: 25-29.

All the ordinances of the law were abolished and ceased with the Mosaic dispensation, and since then the people of God have lived under the gospel dispensation subject to its ordinances and the commands of Jesus Christ.

THE OLD TESTAMENT AND THE NEW.

MOSES was the mediator of the Old Testament, and Christ the mediator of the New Testament. “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of

eternal inheritance. For where a testament is, there must also of necessity be the death of the testator.

“For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.” Heb. 9:13-22.

“But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.” Heb. 10:3, 4.

“But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.” Heb. 10:12, 13.

From the time he gave himself as a sacrifice for the people the New Testament was in vogue, and the Old passed away and was powerless. 2 Cor. 3:14, 15.

THE OLD COVENANT AND THE NEW.

THE Lord made a covenant with Moses and the children of Israel when he delivered them out of the hand of the oppressors; but the prophet Jeremiah tells of another covenant which the Lord made with Israel. He says: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34.

In speaking of these two covenants the apostle says, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the

second. . . . In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8: 6, 7, 13.

"Then verily the first covenant had also ordinances of divine service and a worldly sanctuary." There were gifts and sacrifices offered that could not make him that did the service perfect, as pertaining to conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of the reformation." Heb. 9: 9, 10.

"Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 8-10.

"For after that he had said, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

THE GOSPEL DISPENSATION.

THE birth of Christ at the little village of Bethlehem was the beginning of a new era, which is generally called the Christian era, or gospel dispensation. Although he did not preach for a number of years after this time, yet it was a time of great rejoicing in heaven and on earth.

His mother "brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:7-14.

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Luke 2:40.

When Jesus was about thirty years of age, he came

to John the Baptist to be baptized in the river Jordan. "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Luke 3:22.

From this time he went forth preaching until the time of his crucifixion. During this time as the gospel was being ushered in the law was as a melting iceberg ready to vanish away. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The law foreshadowed Christ and his gospel; the prophets foretold of the same and what should come to pass, and none of the prophecy and requirements of the law were to pass by without being fulfilled, and when he died upon the cross the last requirement of the law was fulfilled, and was no longer of any effect. But when Jesus Christ bowed his head and said, "It is finished," there was nothing left concerning the law, and the people from that time forth were all under the dispensation of the gospel.

This dispensation was the opening of faith to the people. It was opened with power and authority from the time that the gospel began to be preached. The devils were brought under subjection and cast out. There were no more offerings of animals for sin. The great sin-offering had been offered, and now reigns supreme over all things. We read his



THE BAPTISM OF JESUS IN THE RIVER JORDAN.

words, "All power is given unto me in heaven and in earth." Mat. 28:18.

This dispensation will last to the end of time, and those who believe on the Lord Jesus Christ will have the benefits of his gospel, the same as did the people during the time of the apostles.

JOHN THE BAPTIST AND HIS WORK.

THE prophet Malachi foretold the coming of John, and the Lord speaking through him said, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

The Lord sent his angel, who informed Zacharias and Elizabeth that a son should be born unto them. After he was born Zacharias said his name was John.

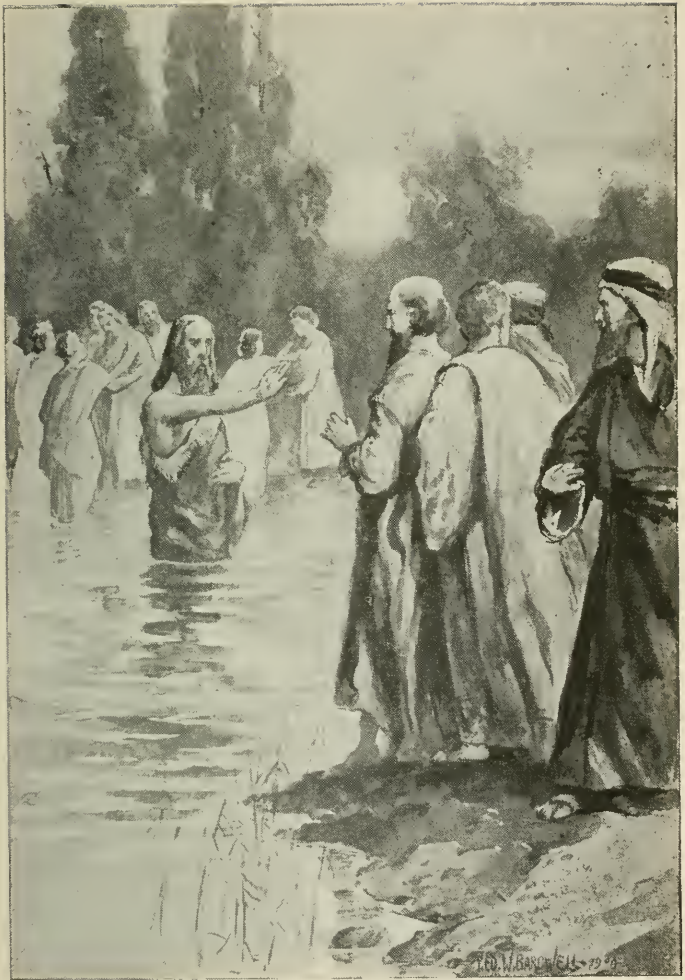
Mark records the circumstance concerning him saying: "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

“And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

“And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descended upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.” Mark 1:1-11.

This man was sent from God and had authority to preach and baptize. It was of him that was said, “There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. . . . John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace.

“For the law was given by Moses, but grace and



“BRING FORTH THEREFORE FRUITS MEET FOR
REPENTANCE.” MAT. 3: 8.

JOHN BAPTIZING IN THE RIVER JORDAN.

truth came by Jesus Christ. . . . And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him,

“Who art thou?”

“And he confessed, and denied not; but confessed, I am not the Christ.

“And they asked him, What then? Art thou Elias?”

“And he saith, I am not.

“Art thou that prophet?”

“And he answered, No.

“Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?”

“He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him,

“Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?”

“John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe’s latchet I not worthy to unloose.” John 1: 6-27.

He was called John the Baptist. “In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.” Mat. 3: 1, 2.

He was faithful in his work, preached without

compromise, would not baptize the Pharisees and Sadducees, because they would not repent nor measure up to the truth. He called them a generation of vipers and said, "Bring forth fruits meet for repentance."

Because of his trueness to God he was cast into prison and beheaded. However, it can well be said of him, he was obedient unto the Lord, faithfully fulfilling his calling and performing his work in fulfilment of the Word of God.

PREACHING THE GOSPEL OF THE KINGDOM.

"THE law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16.

After Jesus was baptized in the river Jordan by John the Baptist, he first went into the wilderness, being led there by the spirit, where he was tempted of the devil. Here he fasted forty days and forty nights and then the tempter came, but Jesus met him with the words, "It is written," and not only so, but he told him what was "written," rebuked him and said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." Mat. 4:10, 11.

"Now when Jesus had heard that John was cast

into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Mat. 4:12-17.

When he sent out his twelve disciples he said, As ye go, preach, saying, The kingdom of heaven is at hand. He told them what they would have to meet, but said if they shall deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. Mat. 10:19, 20.

Afterwards he sent out other seventy also into the cities and places where he himself would come, and gave them a similar commission to that of the twelve, and he said to them, "Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you."

THE MINISTRY OF JESUS.

WHEN John the Baptist was baptizing in the river Jordan, he made the people to understand that he was not the Christ, but said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Mat. 3:11.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Mat. 3:16, 17.

After this he was led into the wilderness, where he was tempted of the devil. He then went into Galilee and began his ministry. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Mat. 4:17.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." Mat. 4:23, 24.

His ministry was one of power and authority. And "the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Mat. 7: 28, 29.

His words were so effectual that when the officers were sent to arrest him, they so keenly felt the power and influence of the Holy Spirit that they did not take him, and when asked their reasons for not doing so, the officers answered, "Never man spake like this man." John 7: 46.

He met the greatest opposition, and endured severe persecutions, was buffeted and spit upon, and gave the people to understand that they were not to follow him for the wealth of this world. He said at one time, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Luke 9: 58.

He fasted and spent much time in prayer. His life was one of humility and without sin. He set an example for others to follow. The apostle says, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Pet. 2: 21-24.

While he was here on earth he said, "As long as

I am in the world, I am the light of the world." John 9: 5.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

To his followers he said, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Mat. 5: 14-16.

At one time when the Jews marveled at his teaching Jesus answered them, and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John 7: 16-18.

ORDINATION OF THE DISCIPLES.

SOON after the beginning of the ministry of Jesus, as he was walking by the sea of Galilee, he saw some fishermen casting a net into the sea. "And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." He meant by this that he would send them forth to preach the gospel and enable them

to rescue souls from sin. Some time after this the time came for him to send forth some ministers into the world to preach the gospel of the kingdom.

“And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand, Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. . . . And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” Mat. 10:1-28.

It will be observed that he gave them the same power to cast out devils as that which he had exercised himself, also to heal all manner of sickness

and all manner of disease. He told them of the persecutions that they would receive, how they would be scourged in the synagogue and delivered up before the rulers, and that they might expect a similar treatment to that of their Master. He gave them the power and authority for their work and sent them out in a way that they would be obliged to trust wholly in him; not only to convince them of his power and ability respecting their faith, but that they in this way might be an example of faith unto others. They were not even allowed a walking-stick at first. After telling them of certain things they were not to take with them he said, "Nor yet staves."

And again we read he sent them forth "and commanded them that they should take nothing for their journey, save a staff only." Mark 6: 8.

Some time after this when they had been thoroughly tested, and proved themselves true to their calling, "He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip." Luke 22: 35, 36.

They had been tried and were true and obedient unto his word. Now he could send them forth with or without money and provisions.

At one time after giving them an example of the power of his word, he said unto them, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his

heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:22-24.

Mark in speaking of them says, "And he ordained twelve that they should be with him, and that he might send them forth to preach and have power to heal sicknesses and to cast out devils." They not only received the commission, but "they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6:12, 13.

THE LAST COMMISSION.

DURING the time that Jesus was with his apostles he taught them the things concerning his kingdom, and manifested his power in their presence; also clothed them with power and authority that they might be able to do his bidding. On the night of his betrayal he set an example before them and gave them commandments to observe. See John 13:4-17; Mat. 26:26-28; Mark 14:22-24; Luke 22:19, 20; 1 Cor. 11:23-26.

Then after his death upon the cross and his resurrection from the tomb, and after having given example and command for them to do those things, he told them to go and teach others all the things

that he had commanded. He appeared unto the eleven as they were gathered together, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18.

And he said unto them, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Mat. 28:18-20.

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." Mark 16:19, 20.

WHAT ARE THE NEW TESTAMENT ORDINANCES.

IN writing to the Colossian brethren Paul made mention to them concerning the ordinances of the law, which he said “are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, . . . after the commandments and doctrines of men?” He taught them to no longer be under the ordinances of the law, but to give honor to Jesus Christ and his commands.

The New Testament ordinances are the religious rites of the church of God as recorded in the New Testament, as observed by Christ and his apostles and enjoined upon his people. The first of these is baptism. Jesus set the example.

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Mat. 3:13, 16, 17.

Jesus himself instituted baptism as now observed by Christians. John 3:22-30; 4:12. He commanded all believers on him to be baptized. When he met with the eleven after his death and resurrection he said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Mat. 28:19, 20.

He established the ordinance of feet-washing. On the night of his betrayal he washed the feet of his disciples and instructed them to continue the observance, giving them the promise of a blessing for their future obedience to the same.

He said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." John 13:14-17.

He also institute^d the Lord's Supper. He took

the bread and brake it as a representation of his broken body, and the cup, showing forth his blood shed for the remission of sins, and after returning thanks gave it to his disciples and told them to eat and drink in remembrance of him.

“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.” Luke 22:19, 20.

Many years after this Paul in writing to the Corinthian church said: “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” 1 Cor. 11:23-26.

There are other things enjoined upon the children of God, which are classed more as a duty than an ordinance, nevertheless are necessary and can not be classed as non-essentials; such as the holy kiss, lifting up holy hands, prayer, fasting, etc.

Such things as were enjoined upon the apostolic church, and which Jesus Christ commanded by ex-

ample and otherwise to be observed, are still binding upon the church of God, and will be as long as God has a church here upon earth. Those who oppose the observance of these things do it to the detriment of their souls in opposition to God and his precious Word.

When Jesus Christ thus set an example and gave a commandment to his people, it was not for them to honor its observance for a short time, then drop it, but he meant for them to be obedient unto his word, and he told his disciples to go forth "teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Mat. 28:20. He meant until the end of the world should his word be honored and his commandments fulfilled.

BAPTISM AND WHAT IT MEANS.

JESUS CHRIST shed his blood upon the cross for the salvation of sinners. And John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

And Jesus says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

Then a command given to every child of God is to be baptized, and this command should be obeyed. While it is not a saving ordinance, yet it is one



A DEATH SCENE.

that must be observed after we are saved. Christ set us the example by himself being baptized in the river Jordan. He was not a sinner, and did not have to be baptized in order to get salvation. He commanded his disciples to go into all the world and preach the gospel, and said, "He that believeth and is baptized shall be saved." Mark 16:16.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mat. 28:19.

It was not long after this until Peter preaching by the power of the Holy Spirit on the day of Pentecost set forth the Word of God with such power that the people were convicted of their sinful condition and cried out: "Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38.

Some get the idea from this that water washes away the sins, but such is not the case. People are baptized because they have been cleansed from their sins, which have been remitted through the blood of Jesus by believing on him. It is only a ceremonial or figurative washing of sins; an outward manifestation or testimony of an inward work already wrought in the heart through the blood.

As circumcision under the law followed natural birth, baptism under the gospel follows spiritual birth.

The ceremonial performance concerning the cleansing of a leper as recorded in Lev. 14:1-8 is a beauti-

ful type or representation of salvation and baptism. The two birds typify Christ and the Holy Spirit. The leper was sprinkled with blood by the priest and pronounced clean, but was afterwards commanded to "wash himself in water," as a fulfilment of the law because he had been cleansed.

In like manner baptism in water is required after a person has been cleansed from his sins by the blood of Jesus, which is an outward signification to the people of an inward cleansing, and represents a washing or cleansing only in a figurative sense. "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Pet. 3: 21.

It was in this sense that Paul received the washing away of sins. He had been the chief of sinners, persecuting the church of God, and God struck him with blindness and made him to understand that it was Jesus whom he was persecuting. Then he became sorry and repented of his evil doings, insomuch that when Ananias came to him and said, "Brother Saul, receive thy sight," his eyes were opened and he looked upon him. Saul was now fully saved. And Ananias said to him, "Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." He was not to have his sins swept away by the offering of sacrifices and obedience to the law, as he had believed during the past, but receive this by "calling on the name of the Lord"; and the baptism was only a washing in a figurative sense.

To make this point more clear we refer to a later

incident in the ministry of Peter in Acts 10:47, 48, where he said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Here were persons, who not only had their sins forgiven, but had received the Holy Ghost through the sanctifying power and grace of God. It would do no good to baptize a person before his sins were forgiven; he would only go down a dry sinner and come up a wet one.

Simply sprinkling or pouring water upon the person is not baptism, but it is to go down into the water and be immersed, which represents a burial, as the Word says: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12.

To be baptized means to be submerged, buried. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

The washing away of sins is by the power of God through the shed blood of our Lord Jesus Christ. As we read in Rev. 1:5, "Unto him that loved us, and washed us from our sins in his own blood."

WHO ARE CANDIDATES FOR BAPTISM.

THERE are many opinions concerning who are proper candidates for baptism, but the Word of God is so plain on the subject that there need be no doubt in the mind of any one notwithstanding the various opinions of men.

When Jesus and his apostles came preaching the gospel of the kingdom, the first thing they taught the people was to repent of their sins, and believe on the Lord Jesus Christ for forgiveness. They then were fit subjects for baptism. Even John the Baptist would not baptize people until they had repented and manifested the same in their life. "When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Mat. 3:7-9. He required of them fruits meet for repentance and a change in their life before baptism.

Jesus told his disciples to preach the gospel, and he that believeth and is baptized shall be saved. He required believing first. On the day of Pentecost when Peter was preaching and the people began to inquire what they should do, Peter said, "Repent

and be baptized." In no place were they commanded to be baptized and then repent and get right with God. Baptism does not save a person from his sins, and one is not fit to be baptized until he repents and believes for forgiveness of his sins; then it is his duty to be baptized.

We read that some were baptized immediately after repentance (Acts 2: 38-41), and before they received the Holy Ghost.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen on none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. Acts 8: 14-17.

There were others who were not baptized until after they were sanctified or received the Holy Ghost. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10: 47, 48.

This scripture overthrows the doctrine which forbids water baptism, as here we see that it was required after they had received the Holy Ghost. This also proves that it is not a saving ordinance, because it was required after they were fully saved. It would not be Scriptural to baptize a sinner, as his heart would be in the same condition after the per-

formance as before. The baptism would not change his spiritual condition one iota.

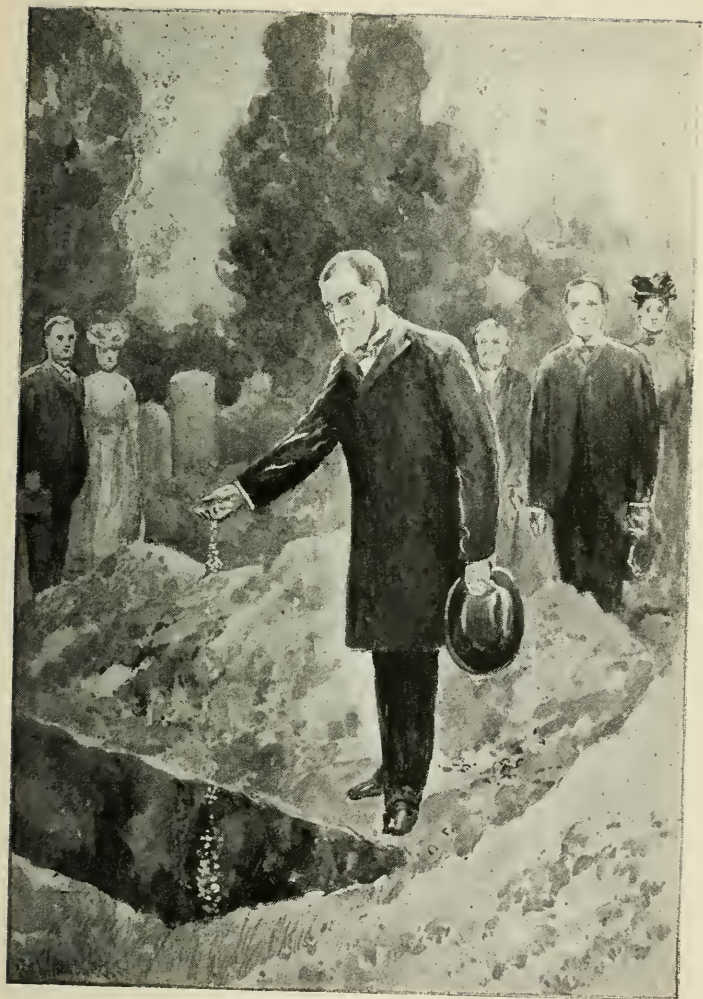
To baptize an infant would not be Scriptural, as only believers are to be baptized, and an infant is not capable of believing the Word of God; but the atonement covers the case of every infant, and all who are not capable of believing, and in such cases baptism is not required.

Those who believe that baptism saves them generally do not believe that a person can live free from sin, but sin more or less every day; then according to their doctrine such persons would have to be baptized more or less every day. The better way is to learn what the Word of God says and obey it.

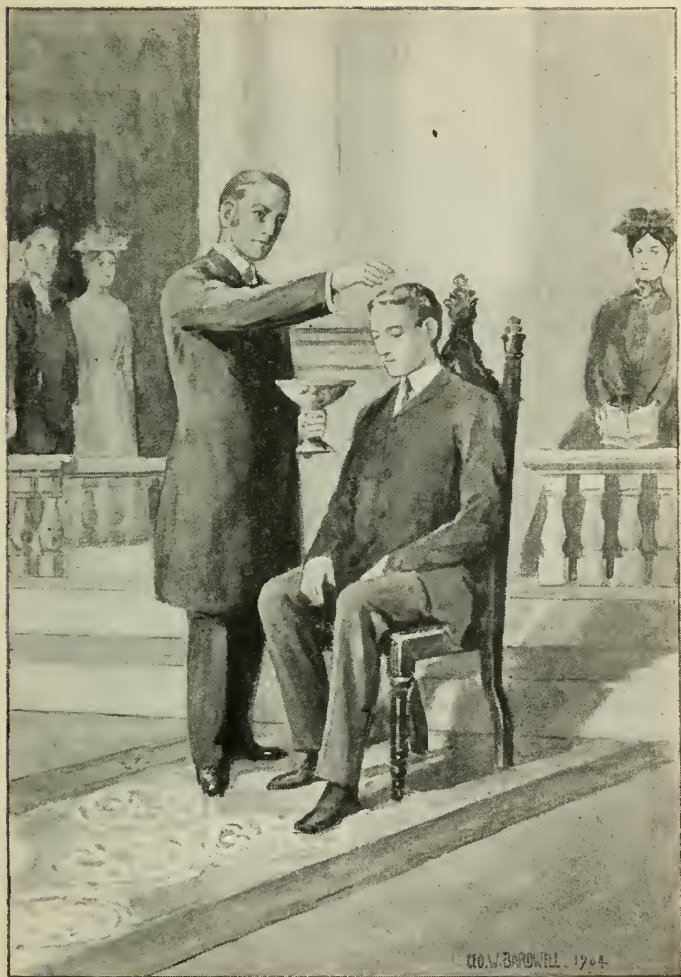
THE MODE OF BAPTISM.

THE proper mode of baptism is a subject of considerable discussion among professing Christians and religious teachers; but when we turn to the Word of God and find what it teaches, the whole matter is open before us clear and plain and easy to be understood. To baptize means immerse, to plunge under, to bury, a complete submerging.

Baptism as shown in the New Testament represents the death and burial of our Lord Jesus Christ and his resurrection. "Know ye not, that so many of us as were baptized into Jesus Christ were bap-



BURIED.



“BURIED WITH HIM IN BAPTISM.” COL. 2: 12.
ACCORDING TO THE SPRINKLER’S IDEA.

tized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5.

Literal baptism in water is an external manifestation of the spiritual or internal work of the heart; and the baptism into Jesus Christ or into his death being a spiritual work and represented as a burial, the baptism in water is in like manner represented by the burial; and as our souls are inducted into Christ by a burial, or submerged by the Holy Spirit, in like manner our bodies are buried in the watery grave and entirely submerged or covered. Whether this is done by going down into the water and being placed beneath the waves and being put down beneath its surface, or while standing in the water the rolling waves completely submerge or cover, or whether the applicant is plunged into the water that is coming from falls above, does not matter, so it fulfils the representation of a burial as set forth in the Word of God.

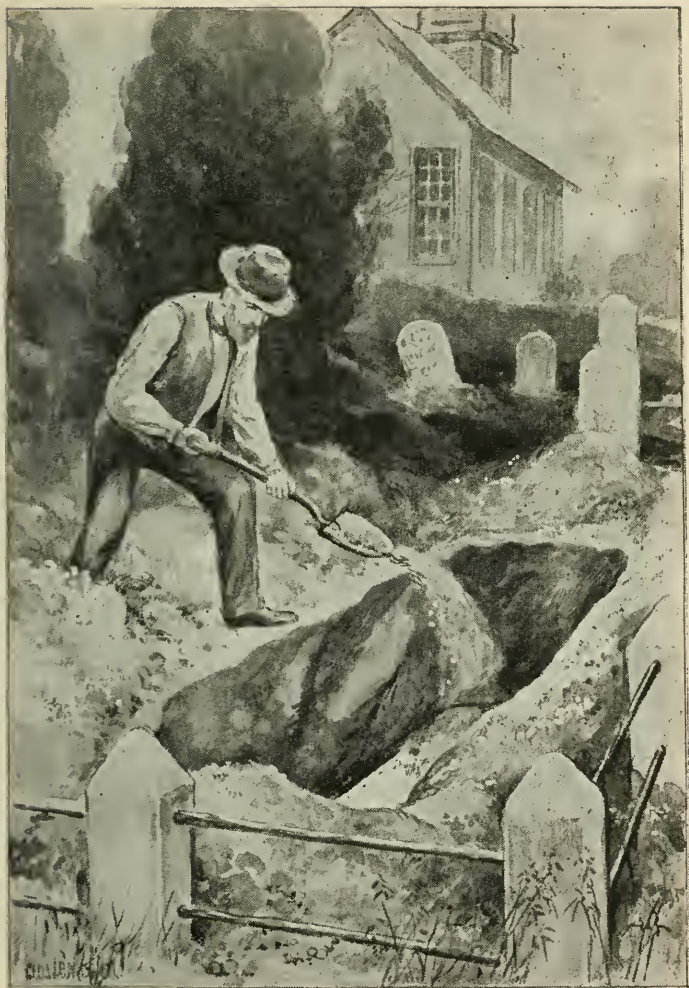
When Jesus went down into the river Jordan to set the example for those who follow, who believe upon him, he did not go there to have a little water sprinkled upon him, or a cupful poured upon him, but he went down into that water to fulfil the teach-

ings of the New Testament, that his example might be represented as a burial.

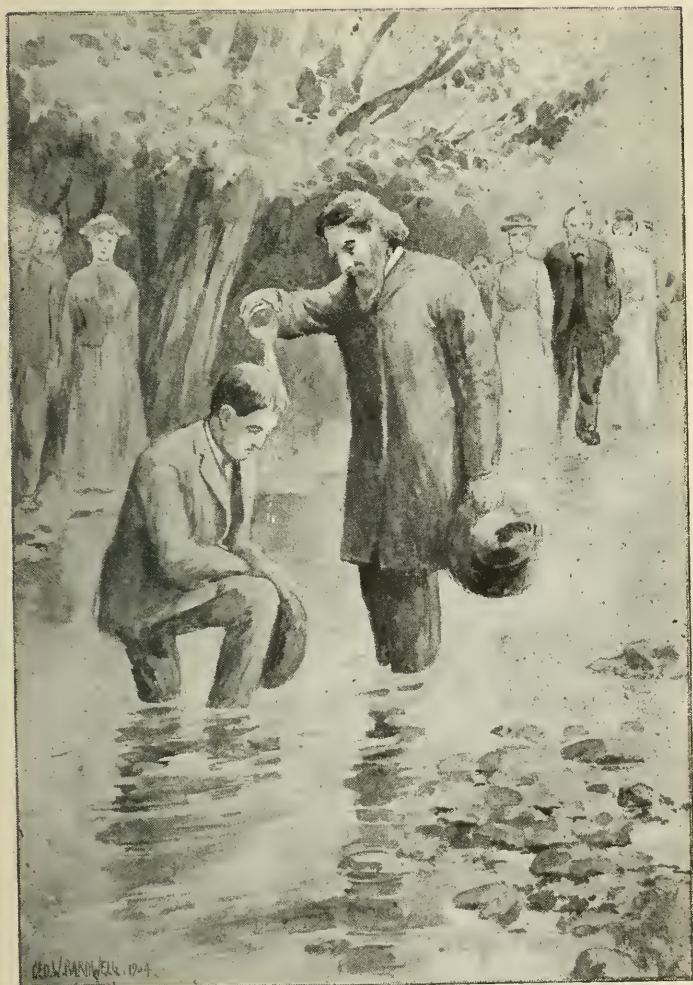
When a man is dead he is then ready to be placed in the casket and prepared for burial. As his friends look upon his lifeless form they realize that he is no longer a pilgrim in this world. So it is with the Christian, who has been delivered out of the kingdom of Satan into the kingdom of the Lord Jesus Christ; he is dead to this world, as Jesus said in his last prayer to the Father concerning his disciples: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." John 17: 14-16. The one who has believed upon Christ and becomes thus dead to the world goes forth fulfilling the command of Jesus and is immersed in the watery grave in accordance with the words of Jesus.

The friends of the man who lies dead in the casket follow him to the grave. The casket is lowered to the bottom of the grave, and when everything else is in readiness, some one takes a handful of dirt and sprinkles it down over the corpse, and pronounces the man buried. Would that be an ideal of any one of common sense concerning the proper mode of burial? Surely not.

Now let us consider what some people look upon as baptism. Some one realizes himself a sinner, accepts Christ and learns from the Word of God that



BURIED.



“BURIED WITH HIM IN BAPTISM” COL. 2:12.
ACCORDING TO THE IDEA OF THOSE WHO POUR.

he must be baptized. The minister says, It is not necessary to go to the trouble of going to the river or going down into a pool and get wet, but all that is required is a few drops of water sprinkled upon the head, accompanied by a short ceremony. The applicant takes his seat. The minister applies a few drops of water, and the one over whom the ceremony has been performed believes that he has been baptized; or in other words, the Word of God fulfilled wherein it says, "Buried with him in baptism." Col. 2: 12.

This is no more of a fulfilment of the command of Jesus Christ to be baptized than it was to pronounce the man buried upon whom only a handful of dirt was poured.

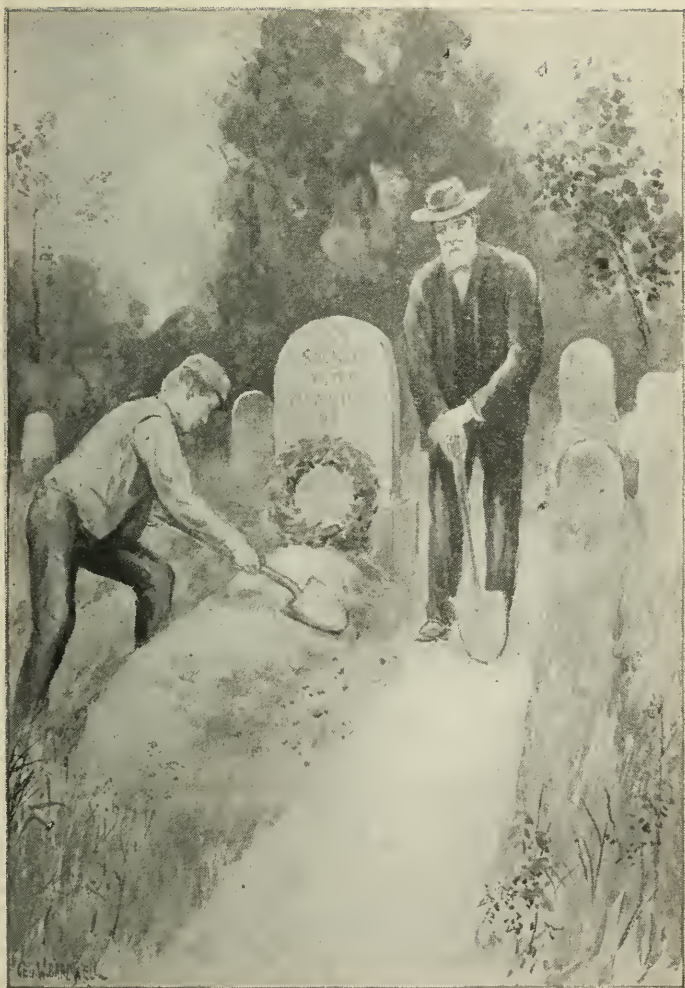
Again we turn to the man in the grave and take up some one's else theory of burying the dead. Another man takes a shovel and pours a shovel of dirt down over the corpse, tells his friends the man is buried, and goes his way; but this does not seem to satisfy his friends, who have a proper idea of the meaning of burial.

On the other hand we will consider another view of what some people consider baptism. The minister will take the applicant to the altar, or to a place of water, and have him kneel while he pours a cup of water on the applicant's head, as he repeats a short ceremony and pronounces the man baptized. But yet this baptism is no nearer the ideal, nor in line with the Word of God, than was the pouring of dirt upon

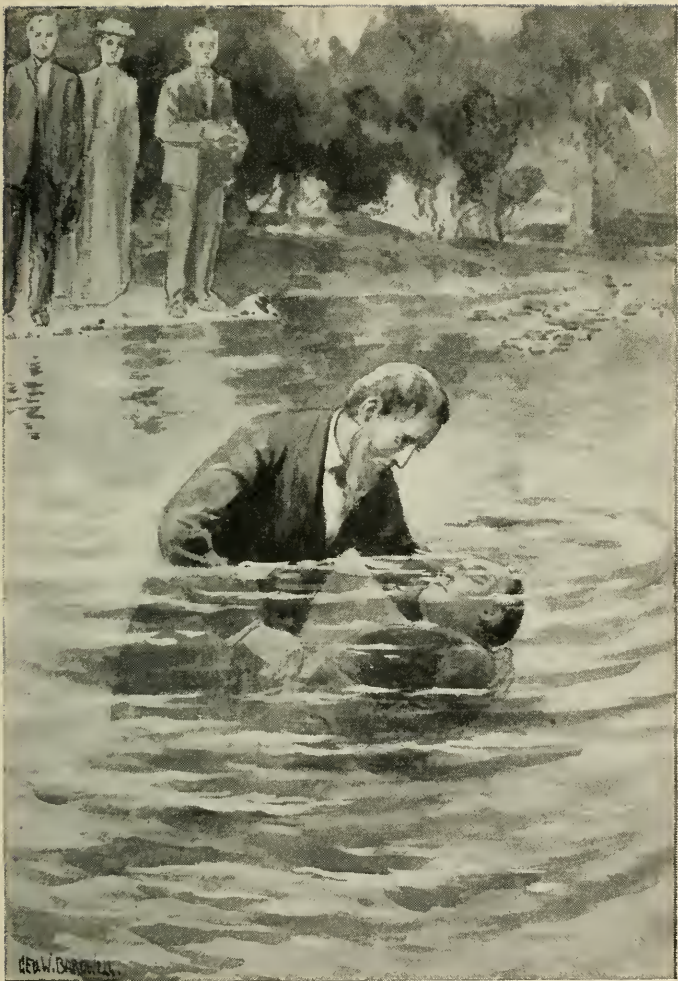
the casket of the dead man the proper method of burial.

Returning again to the grave of the one who lies in the casket, we find men who have a proper idea of burial have filled it full and finished it in every respect, completely covering the man who lies far beneath the surface. As their work is finished every one is satisfied that that man is buried.

In like manner, as we turn to the one who has been saved from sin and follows the Word of God in the act of baptism; as he goes down into the water, whether in the river, lake or pool, and in the name of the Father, and of the Son, and of the Holy Ghost is placed beneath the surface of the water by the act of immersion, it can be truly said of that man that he is "buried with him in baptism." Col. 2:12. There is no room for quibbling about the matter, no room for doubts or fears to arise, as to whether or not the work has been properly performed. It is according to the teachings of the Word of God and the example of Jesus himself.



BURIED.



“BURIED WITH HIM IN BAPTISM” COL. 2:12.

TRIUNE BAPTISM.

THERE are people who believe that the only mode of baptism is immersion, but because Jesus in his last commission to his disciples said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," they conclude that they must be buried in the watery grave three times in order to fulfil this scripture. But this is only overdoing the matter. It is just as unnecessary as it would be to take a dead man and put him in the grave, and after covering him up then take him up and repeat the act until he had been buried three times.

It would seem ridiculous for a man to go into the business house of the firm known as Smith, Jones & Brown and purchase \$10.00 worth of goods of Mr. Smith and pay him for them; then in order to be sure the goods are properly bought take them to Mr. Jones of the same firm and say, Mr. Jones, I bought these goods of Mr. Smith, now I want to purchase them from you, as you belong to the same firm, and I want to be sure and have it done right and know that I have purchased them in a business-like manner. He then takes them to Mr. Brown and tells him how he has bought the goods of Mr. Smith and Mr. Jones and now desires to complete the purchase by purchasing them from him. They would surely think such a man was deranged or very ignor-

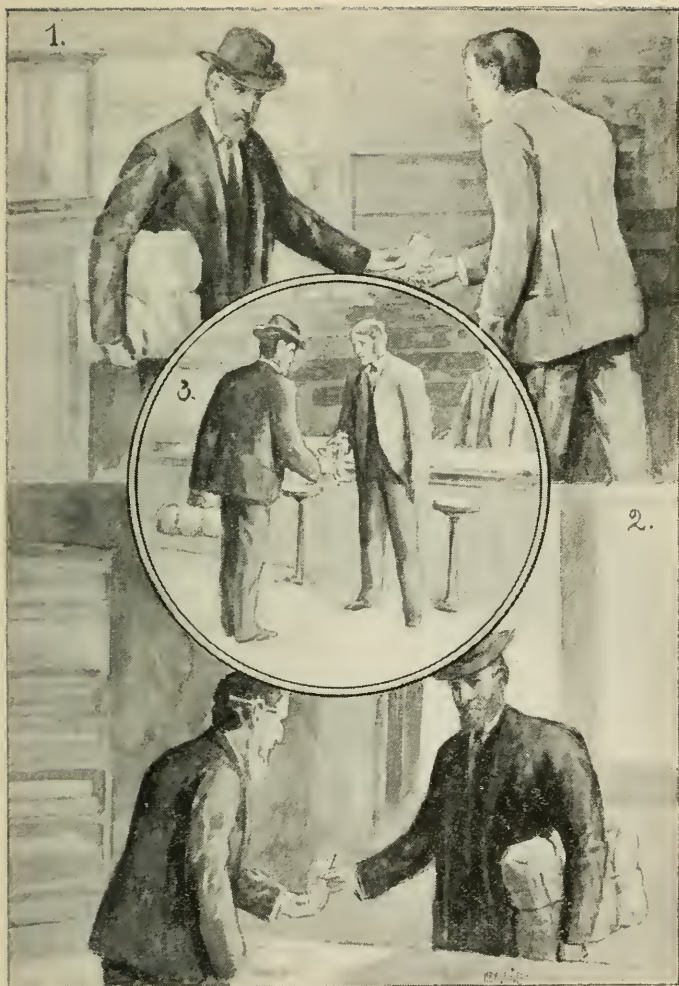
ant concerning business, as what is purchased from one member of the firm is purchased from the entire firm, as the three make up the one firm, and to do business with one is to do business with all of them, and does not require three purchases.

The Father, Son and Holy Ghost make up the heavenly firm, and business done with either one is done in the firm name of all three, and it only takes one burial or baptism to baptize in the name of all three.

Furthermore those who believe and practise triune baptism generally take their applicants into the water and have them kneel down in the water, which comes up probably to their waist, then as they repeat the ceremony they plunge their head and the remainder of their body under in the name of the Father, raise their head and put it under again in the name of the Son, and in like manner the third time in the name of the Holy Ghost; thus the lower part of the body is buried once and the upper part three times.

It would be like taking the dead man mentioned who was buried and pulling his head out of the grave and putting it back, and repeating until he had been buried three times. And again they generally baptize face foremost, claiming that it is to be done in the likeness of Christ's death, because he bowed his head upon the cross and died. But we read in Rom. 6:5, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

The tenth verse explains the likeness of his death,



PURCHASING GOODS FROM THE FIRM OF
SMITH JONES & BROWN.

“For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.” The death which he died was unto sin, and in order for us to imitate the likeness of his death we must die to sin; as he says in the eleventh verse, “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

The action in baptism here has nothing to do with that part of it, as the baptism here has no reference to his bowing his head upon the cross. When we realize the Father, Son and Holy Ghost agree in one, and make up the same firm, we can realize that when the apostles baptized as is recorded of them, and repeated the words, “The Father, Son and Holy Ghost,” or, “In the name of the Lord Jesus,” or, “In the name of the Lord,” that it was in accordance with the teachings of Christ.

SPRINKLING.

BECAUSE of false teaching and misapplication of the Word of God many have been deceived concerning baptism, believing that it does not matter whether a person is immersed, sprinkled or poured upon in fulfilment of the command of Jesus. However, it is generally the case among religious teachers, who set forth the idea of sprinkling, that they are not willing to obey the Word of God in taking the applicant into the water, and they misapply the words of the

prophet, the words of Paul and others, in order to justify themselves in their teaching.

The Lord speaking through the prophet Ezekiel in making mention of the time of the gospel dispensation said: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek. 36: 25-27.

And Paul said in Heb. 10: 22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." And again in Heb. 12: 24, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

In these places sprinkling or being sprinkled does not refer to the act of being sprinkled with literal water in the act of baptism, as in one place it says, "The heart is sprinkled from an evil conscience;" "The blood of sprinkling;" "Sprinkling clean water upon you;" "Washed with pure water," etc. These have reference to the Word and the cleansing blood of Jesus Christ. "Unto him that loved us, and washed us from our sins in his own blood." Rev. 1: 5.

It is the same water of which Christ spoke to the woman at the well and said unto her, "Whosoever

drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 13, 14.

No place in the New Testament does it teach that a person should be baptized by sprinkling water upon him in order to fulfil the command of Jesus Christ. Neither Jesus nor his disciples baptized any of the people by sprinkling, nor gave command for such to be done.

As a plea for sprinkling instead of immersion some have the flimsy argument that it would have been impossible to have baptized the great numbers that were saved on the day of Pentecost and shortly afterwards for a lack of time and water, and that in many of the places in the land of Palestine and where the gospel was then preached there were no rivers and not sufficient water to baptize by immersion. That especially in the summer seasons the rivers were dry, and at Philippi there was no body of water near enough to baptize the jailer the night of his conversion. There are scores of other flimsy excuses, which people find who are not willing to be obedient unto the words of the Lord and follow in the footsteps of our Savior. But the Word of God makes these things all plain and overthrows every false way by setting forth the truth.

Again some who seek to do away with water baptism altogether have some of the same excuses and also claim that after Christ was baptized and the

Holy Ghost was given, all the baptism mentioned was the baptism of the Holy Ghost.

We will now notice a few points concerning baptism in water, having heretofore shown that the baptism taught in the Word of God was a burial. We will take some of the examples during the time of Jesus and his apostles.

John the Baptist was baptizing in the river Jordan. Mat. 3:6.

“Because there was much water there: and they came, and were baptized.” John 3:23.

Had he wished to sprinkle them he could doubtless have obtained a little water without going to the trouble of going to the river Jordan.

Jesus was baptized in the river Jordan and we read that he “went up straightway out of the water.” Mat. 3:13-16.

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.” John 3:22.

“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee.” John 4:1-3. We see here that after Jesus was baptized during the time of his ministry, he and his disciples continued baptizing the people.

After his death and resurrection and before his ascension he said to his disciples, “Go ye therefore, and teach all nations, baptizing them in the name

of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Mat. 28:19, 20.

Would he have given such a command at this time, had he not intended that they should be obedient? This did not mean Holy Ghost baptism, as they were not commanded to baptize with the Holy Ghost, but in the name of the Holy Ghost, also of the Father and Son.

On the day of Pentecost Peter understood this, and while he was preaching to the people they were pricked in their hearts and said: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Had he referred only to spiritual baptism he would have said, Repent and be baptized with the Holy Ghost.

To further make this clear to any doubtful mind we may read what Peter afterwards said concerning the Gentiles who had believed while Peter was preaching.

"Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord." Acts 10:47, 48.

On the day of Pentecost he told the people of their sins and that they must repent and be baptized and they would afterwards receive the gift of the Holy Ghost. But here were some who had al-

ready received the Holy Ghost but had not yet been baptized, and Peter gave the commandment for them to be obedient on that line.

On the day of Pentecost there were the twelve apostles, and the seventy, and probably other ministers, who could in a very short time baptize all who were saved. As to there being a lack of water in Jerusalem, we read of no famine on that line at that time. And really people could not live in cities or find water for their herds and flocks as they used to have in that country if there was not plenty of water. But where there are as many pools as there were in those ancient cities, there would be no lack on that line.

I have visited state prisons, where preachers generally sprinkle, if they undertake to baptize at all, those who profess to be saved. As the Word of God went forth and some of them received a real experience of salvation they desired to be immersed. It took only a short time to arrange a suitable place in a tank in the laundry room, where I have seen them at various times baptized, and had the privilege myself of baptizing some by immersion in fulfilment of the Word of God. There was no famine of water even within the prison walls.

Some bring forth the same objection concerning the jailer at Philippi. It is not likely that they would have had any trouble in getting plenty of water there, as there was an abundance of water. We read in Acts 16:13 that there was a river there. History tells that it was a "deep" river. And in Acts

20:6 we read concerning one of Paul's visits at that place, "And we sailed away from Philippi." It was at this place that Lydia and her household were baptized, she having heard the Word preached as they were by the "riverside." Acts 16:13-15.

After this followed the conversion of the jailer, who said to them, after he brought them out of the jail, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30, 31. Then Paul and Silas preached to "all that were in the house." After they preached to them the jailer "took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Had they only sprinkled them they would not have taken them some place out of the house. Then he came into the house. "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Acts 16:34.

It is said by some that baptism ceased with the twelve apostles and no one administered it but them. Paul said to the Corinthians, "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with

wisdom of words, lest the cross of Christ should be made of none effect." 1 Cor. 1:13-17.

At this place there had arisen considerable division. After Paul and others had preached there some were for one preacher and some for another, and because of this division Paul told them he was glad that he had only baptized a few of them, and he named them as far as he could remember. No doubt there were many others baptized at Corinth during that series of meetings which Paul held while there, but all except those named by Paul were doubtless baptized by other members of his company, as he generally had one or more ministers traveling with him. It is often the case where ministers travel together that those who do the most preaching do the least baptizing; not that it is not right for them to baptize, but the weight of the preaching of the gospel is more abundantly laid upon some than others, and the others can do the baptizing, and thus relieve the one who has the greater amount of preaching to do. When speaking that he did not know whether he had baptized any others or not, he was speaking directly of the church at Corinth, because he did baptize at other places.

In the nineteenth chapter of Acts we read of where Paul went to Ephesus and there found some disciples, and he instructed them concerning believing on Jesus Christ and receiving the Holy Ghost, and "when they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them." Acts

19: 5, 6. He baptized Lydia, the jailer and his household, and others.

When we read in the Word of God and learn how Jesus was baptized, thus setting the example for us, and that he taught his followers to be obedient, there need be no question as to the proper mode. The examples given in the New Testament of baptizing believers were most always immediately after they were saved, and it should be the same to-day.

POURING.

ANOTHER so-called mode of baptism is that of pouring water upon the applicant. But as immersion is the only mode set forth in the New Testament, which represents a burial, the only way in which pouring water upon the applicant could fulfil the Word of God would be where there was a sufficient amount of water to completely submerge or cover the one who was to be baptized; or, in other words, for the water to come down in such a manner as to completely bury him.

Some speak of what the prophet said would take place in the gospel dispensation wherein he said, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," etc. Acts 2:17. We find that when that day came the Spirit of the Lord "filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost." Acts 2:2-4.

If water can be poured out so freely “as to fill all the house” then the pouring might answer the purpose. Otherwise it would not be baptism in accordance with the command of Jesus Christ.

INFANT BAPTISM.

No place in the Word of God does it teach infant baptism. Christ never commanded it nor practised it, neither did his disciples. There are some who believe that it is intimated where the man and his household were baptized, but in none of these places does it make any mention of infants or children being baptized. In speaking of household was meant the family, kinsmen, and probably servants, all of whom were capable of believing, and, as in case of the jailer, after they were baptized they rejoiced, believing in God with all their house.

None of those who are incapable of repenting and believing are proper applicants for baptism. Peter on the day of Pentecost told the people to repent and be baptized. Acts 2:38. The last commission of Jesus to his apostles was to baptize believers. He said, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

An infant is not capable of believing the Word of God. But the atonement covers its case. Therefore it is not according to the teaching of the Word of God to administer baptism to infants.

REBAPTISM.

ANOTHER point of consideration is that of rebaptism. When people hear the Word of God preached according to the New Testament, those who have been baptized by sprinkling, pouring or any other unscriptural method find it necessary to be baptized; although this is not really rebaptism, as they had not been baptized before according to the Word of God.

But there are those who have been saved and baptized according to the Word of God, who afterwards fall into sin and live a life of sin and wickedness for some time, after which they come to the Lord confessing their sins and are again saved through the precious blood of Jesus as at the beginning.

It is necessary that such persons be baptized again, because they went into open sin and wickedness and their life before the world was known as that of a sinner; but where some one is merely overtaken by the enemy and has not gone into public sin and wickedness, we do not understand that rebaptism is required under such circumstances.

People who have been baptized in sectism by a preacher whose only authority to baptize and preach was from the denomination to which he belonged, and who did not believe in living free from sin, and was not walking in the light of the Word of God, and according to the Word would not be a proper person

to administer baptism—people who have been baptized under such circumstances would undoubtedly feel led to be baptized by a holy man. But where the applicant was saved, and the minister called of God to preach, and was walking in all the light so far as he understood it, living free from sin, even though neither the applicant nor the one administering baptism had the full light on the church question, God would undoubtedly honor the observance.

THE PASSOVER.

THE Passover is a Jewish ordinance instituted at the time of the deliverance of the children of Israel out of Egyptian bondage, at which time a lamb was to be slain and eaten in accordance with the directions which the Lord instructed Moses to give unto the people. It was a type of the death of Jesus Christ, who is represented as a lamb slain from the foundation of the world. It is called the Lord's passover. Ex. 12: 11.

And Moses said to the children of Israel, "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever. . . . And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: there-

fore shall ye observe this day in your generations by an ordinance forever." Ex. 12:14, 17.

Because it is here stated that it is to be observed as a feast by an ordinance forever throughout all the generations, there are some people to-day who still continue the same; but when it is properly understood, all is clear and plain.

By turning to the first chapter of Matthew in the seventeenth verse we read: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

We find that with the Jews, who were the nation of God's people, their generations ceased with Christ, and since Christ died and rose again, we "henceforth know no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. 5:16. Before his death and resurrection the Jews by a literal birth were known as the people of God, and Christ was known as a Jew; but since his death, he is known as the Son of God, and the people of God are known as his children through the spirit, and not by natural or fleshly birth.

And since that time Paul says, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose

praise is not of men, but of God." Rom. 2:28, 29.

As long as the Jews as a nation were the people of God throughout their generations they observed the feast of the passover, but at the death of Jesus Christ this ceased, and Paul says, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The bread to be used was no longer the natural unleavened bread, but that of "sincerity and truth."

Christ having been slain has become our passover; therefore we do not keep the "Jews' passover" (John 11:55), but follow the commandments of him who "after he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb. 10:12. He became our sacrifice, and is "the lamb of God, which taketh away the sin of the world." John 1:29.

COMMUNION OR LORD'S SUPPER.

ON the night of his betrayal as Jesus and his disciples were eating the passover supper, he instituted an ordinance for them to observe after his death, and for them to teach the people to do likewise. "And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh

with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be scrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

“And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

“And when they had sung an hymn, they went out into the mount of Olives.” Mark 14:16-26.

Matthew says, “And as they were eating, Jesus took bread, and blessed it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.” Mat. 26:26-28.

“And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with

you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament of my blood, which is shed for you.” Luke 22:14-20.

Paul in speaking to the Corinthian brethren said, “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread.” 1 Cor. 10:16, 17.

Again he said, “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.” 1 Cor. 11:23-26.

BREAKING OF BREAD.

WHILE the passover supper was being eaten, Jesus instituted the ordinance of the Lord's Supper, or breaking of bread. He did not tell them just how often they should observe it, but said: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

"And the disciples did as Jesus had appointed them; and they made ready the passover: . . . and as they were eating Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." Mat. 26: 19, 26.

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body." Mark 14: 22.

"And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me." Luke 22: 19.

Many years after this time Paul said to the Corinthian brethren: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." 1 Cor. 11: 2. [Which was imparted unto me.]

"The eup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one

body: for we are all partakers of that one bread." 1 Cor. 10:16, 17.

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. . . . For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11:23-26.

The gospel was preached on the day of Pentecost. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:41, 42.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

THE CUP AND WHAT IT REPRESENTS.

WHEN Jesus ate the passover supper with his disciples and instituted the ordinance of the bread and wine, he explained to them what it represented. After returning thanks and breaking the bread Luke says, "Likewise also the cup after supper, saying,

This cup is the new testament in my blood, which is shed for you." Luke 22:20.

"And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it." Mark 14:23.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Mat. 26:27, 28.

"The cup of blessing which we bless, is it not the communion of the blood of Christ?" 1 Cor. 10:16.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup ye do show the Lord's death till he come." 1 Cor. 11:25, 26.

"And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark 14:24, 25. Here we understand it was the juice of the grape that was used, "fruit of the vine," and it represented his blood, which was "shed for many."

WHO CAN PARTICIPATE.

THE disciples participated in this ordinance with Jesus before his death, and he told them to teach all nations to observe all things whatsoever he had commanded them. Mat. 28:20. When he gave them this commission he also said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It was only believers that were to observe this ordinance.

Those who discern the body of Christ. 1 Cor. 11:29. This signifies the sacrificial body of Christ in the forgiveness of sins. Those also who discern the body of Christ the church can participate in the same with a better comprehension. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:12, 13.

His body is the church. Col. 1:24. And Christ is the head of the church. Col. 1:18. "And he is the head of the body, the church."

The body, the church consists of his people. "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27.

It is "the church of God, which he hath purchased with his own blood." Acts 20:28.

They must be all one, as Jesus prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17:21, 22.

At Corinth at this time there was not a perfect oneness. There were some who were claiming to be right but were not in line with the Word of God, and were causing a division and there was not proper order. This is why Paul said, "When ye come together therefore into one place, this is not to eat before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." 1 Cor. 11:20-22.

Then after instructing them as to how he had received instructions from the Word, he said, "Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home." 1 Cor. 11:33, 34. That is, go ahead and observe, but wait until all had assembled that they might all participate together. And when they came together for the purpose of observing these ordinances, the first ones there were not to the Lord's Supper. For in eating every one taketh

it was not for the purpose of eating a full meal, but if any were hungry they should eat at home.

As it was for the purpose of showing forth the Lord's death and in remembrance of him, he admonished that all examine themselves to see that they were in line with God and in unity of the Spirit. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11: 27-29.

This is not for the purpose of representing the belief of some particular creed or branch of the general body of sectism, but is speaking concerning the church of God. Any one whose sins are forgiven and they are walking in the light of the Word of God and discern the Lord's body, can participate in this ordinance.

FEET-WASHING.

"AND supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper,

and laid aside his garments; and took a towel, and girded himself.

“After that he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

“So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.”
John 13: 2-17.

He not only set an example for them to follow and told them that they would be happy if they did so,

but he commanded them to do so by telling them they "ought" and "should" do as he had instructed them. Then after this he gave a command to teach others to do the same. Mat. 28:20.

It is clear that it was observed by the apostolic church, as many years after this we read in Paul's letter to Timothy concerning the poor widows who were to be cared for: "Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5:9, 10.

WHEN ESTABLISHED.

THE ordinance of feet-washing was given at the time of the passover supper on the night that Jesus was betrayed. He had told the disciples before this to prepare the passover.

"Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him

into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And when the hour was come, he sat down, and the twelve apostles with him." Luke 22: 7-14.

Mark says, "And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve." Mark 14: 16, 17.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself." John 13: 1-4.

It will be noticed that Matthew, Mark and Luke recorded that the passover supper was "made ready," that is completed. John expresses it in these words, "And supper being ended," which no doubt has reference to the preparation having been completed.

It will no doubt make it more clear to give other translations of this expression, as it seems clear that supper was completed so far as preparations were

concerned, and that it was after they sat down at the table that these ordinances were instituted.

“And supper being come.”—*Young’s Bible Translation*.

“And when the supper was past (served).”—*Syriac*.

“And supper being done.”—*Emphatic Diaglott*.

“And during supper.”—*Revised Version*.

“And supper being in progress.”—*Rotherham*.

“And at supper.”—*The Twentieth Century New Testament*.

These seem to all express the same thought, that it was observed some time after they sat down at the table and before they had finished eating the pass-over.

WHY INSTITUTED.

THE ordinance of feet-washing is not only a manifestation of obedience to the commands of the Lord and humble submission to his will, but is a washing, which is an act of remembrance of having been made clean through the blood of Jesus, which was then soon to be shed upon the cross.

Jesus told Peter, “He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.” John 13:10. Here he had reference to Judas, as the one who was unclean, and the rest of them were clean every whit.

The washing has a similar significance concerning the work done as that which baptism signifies.

The observance of this ordinance is to be "unto him that loved us, and washed us from our sins in his own blood." Rev. 1:5. Jesus here set the example before them as that of a servant one to another, and also the effect upon the people who would witness the same is that no distinction of rank is shown. He here taught his followers a lesson of humility and obedience.

The chief lesson was that of their duty or obligation of love toward each other. When Jesus broke the bread and gave them the cup, he told them that as often as they observed the same they should do it in remembrance of him.

As often as they washed each other's feet it was to be a reminder of their duty toward each other in serving and caring one for another; also an outward manifestation of their love and humility, and obedience to his Word.

HOW OFTEN TO BE OBSERVED

IN setting forth this ordinance, Jesus did not say just how often it should be observed, but he said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one

another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." John 13:13-16.

He then told them to teach all nations to observe what he had commanded them. Mat. 28:19, 20. They did so from the fact that it is recorded in 1 Tim. 5:10.

But the frequency of this observance is nowhere stated, but the blessing is promised in the performance of this ordinance.

As it was observed just before Jesus and his disciples separated, in like manner it is often now observed near the close of a series of meetings before the separation of those assembled, or sometimes in local congregations when some brethren are about to depart for a time, or others come in from a distance. It may be observed once a year, or as much oftener as desired.

THE PROMISE GIVEN.

DURING the ministry of Jesus the disciples found him true to his word, and they were made happy through obedience to his commands. And now as he gave his last commands, giving them an example and teaching them to follow in his steps and obey his words, they knew that when he said, "If ye know these things, happy are ye if ye do them," that they

would not be disappointed if obedient, and that they could in all confidence teach the people in like manner that the promised blessing would follow. The work wrought in the heart by the power of God brought about a blessing and filled the soul with happiness, and thus he gave the promise of a blessing to accompany the fulfilment of this command and said, "If ye love me, keep my commandments." John 14:15.

"He that hath my commandments and keepeth them, he it is that loveth me. . . . If a man love me, he will keep my words. . . . He that loveth me not keepeth not my sayings." People who do not believe in obeying the words of Jesus will surely not receive the promised blessing, even if they should go through an outward performance of observance, but those who believe and obey will have an inward realization of the truthfulness of his Word.

CUSTOM UNDER THE LAW.

It is claimed by some who oppose the observance of the ordinance of feet-washing, that when Christ washed his disciples' feet, that he was only fulfilling a Jewish custom wherein those of superior rank washed the feet of the inferior, having their claims upon 1 Sam. 25:41, where David sent his servants to Abigail, that he might take her as his wife. "And she arose, and bowed herself on her face to the earth,

and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my Lord.”

But this was not the custom under the law, as we will show by the Word of God, but was only one particular case, which nowhere is intimated as a custom. It will readily be understood what was the custom in ancient times and under the law by referring to a few instances among the people of God.

It was not the custom to wash one another's feet, but bring water and let them wash their own feet. When three men went to visit Abraham at one time on a special mission, he ran to meet them “and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.” Gen. 18:2-4.

When the two angels came to visit Lot “he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early and go on your ways.” Gen. 19:1, 2.

When Abraham sent his servant on a special errand to select a wife for Isaac, when he came to the place the servant was received with honor by Laban. “And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.” Gen. 24:32.

“And the Lord spake unto Moses, saying, Thou

shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat." Ex. 30:17-19.

"And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat: when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses." Ex. 40:30-32.

When the Levite was on his way to Bethlehem he was anxious to find a place to stay for the night. He met an old man at Gibeah, and the old man said, "Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street. So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink." Judges 19:20, 21.

David said, "Uriah, go down to thy house and wash thy feet."

These instances and others are sufficient to show that it was a custom before the birth of Christ for people to bring water and let their guests wash their own feet; but the command which Jesus gave was, that they were to wash one another's feet, thus showing forth a spirit of brotherly love and humility.

In the observance of this ordinance everything is to be done properly and in order and not promis-

cuously with the opposite sex. The brethren should wash the feet of the brethren and the sisters the feet of the sisters. Basins or bowls containing water, also towels of sufficient length to gird the body and wipe the feet, are to be used as in the example given by Jesus.

OBJECTIONS CONSIDERED.

THE objections to observing feet-washing as an ordinance are many, but these do not come from those who seek to do the will of God without compromise. It will not be necessary to mention all of them, as those who neglect and oppose the truth can find many excuses for so doing.

Among the excuses or objections is that it was a Jewish custom and common among the people. In the previous chapter it is clearly stated by the Word of God that the Jewish custom was to bring the water and let the guests wash their own feet, and in no case did they make a praetise of washing each other's feet as a custom. Had such been the custom Peter would have known it and would not have objected when Jesus came to wash his feet.

Again some say it was the custom of the Jews to always wash just before eating. It was their custom to wash, but it was their hands that they washed instead of their feet, as in Mark 7:3-5: "For the Pharisees, and all the Jews, except they wash their

hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?"

Again some say that in that country it was their custom to bathe often, but we find in setting forth this ordinance when Peter found that unless he obeyed the Lord he would have no part with him, he was willing to be washed or bathed all over—his hands, his head and his feet, but Jesus gave him to understand that was not necessary, and not what he required, that it was his feet only that were to be washed.

Another one says, "They wore sandals and their feet were dirty and Jesus said they were clean, but not all, meaning that their feet were dirty and their feet needed washing." But such is only a plain wresting of the Scripture. He gave them to understand there that he was not washing their feet because they were dirty. The custom of the oriental countries was for travelers to wash their own feet before coming in the house, but these brethren whose feet Jesus was about to wash he told them that they were clean every whit and needed only to wash their feet. He says, "Ye are clean, but not all." Then he tells why he said they were not all clean. "For he knew who should betray him; therefore said he,

Ye are not all clean." Judas was the unclean one, that is why he said, "Ye are clean, but not all." It was not because the feet of Judas were dirty, but because of the condition of his soul. John 13:10, 11.

Some say it was only fulfilling the Jewish custom of the superior serving the inferior, that is one of a higher rank acting the part of a servant to those of an inferior or lower rank and standing in society. Their only proof on this line is where David sent his servants to Abigail to take her as his wife and she expressed a desire to wash the servants' feet; but this was not the custom, nor did not establish a custom on that line, neither did the servants offer to wash her feet, as the command to the disciples was to wash one another's feet.

Then again some say that he was only teaching them to give up their will, and that they were to learn the lesson to be humble and do good to others, rather than to be served themselves. He truly acknowledged himself as their Lord and Master and set an example of humility, showing them by his example that they should have equal honor one for another and be servants one to another. But when we further realize the spiritual lessons taught therein and the promised blessings for its observance, and that he commanded them to teach all nations to observe these things, all the excuses and objections that can be brought up will not change the Word of God, nor do away with the necessity of being obedient.

THE HOLY KISS.

THE apostle in writing to the brethren at various places instructed them in the following manner, concerning greeting with the holy kiss:

“Salute one another with an holy kiss.” Rom. 16: 16.

“All the brethren greet you. Greet ye one another with an holy kiss.” 1 Cor. 16: 20.

“Greet one another with an holy kiss.” 2 Cor. 13: 12.

“Greet all the brethren with an holy kiss.” 1 Thes. 5: 26.

“Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.” 1 Pet. 5: 14.

ITS OBSERVANCE.

WHETHER or not kissing each other was observed among the Jews as a custom aside from the greeting of special friends and on special occasions is not stated in the Word of God, however, there are a number of instances given in the Old Testament as well as the New where expressions of love were manifest at the meeting of friends who had for some time been separated. This could not be considered so

much of a custom as a natural giving vent to feelings by this outward manifestation. We have no record that Jesus gave command for his people to observe this as an ordinance, but we would infer that it was a practise among the people of God during the time of his ministry as a manifestation of love and charity, as he said to Simon concerning the woman with the alabaster box of ointment: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet." Luke 7: 44, 45.

Judas told the enemies of Christ that they would know him, as when he came to him he would kiss Jesus, supposing, no doubt, that as it was a common occurrence that Jesus and his disciples would not suspicion anything wrong. But Jesus knowing his heart said unto him, "Judas, betrayest thou the Son of man with a kiss?"

When Paul was about to depart from the brethren at one place, "They all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship." Acts 20: 37, 38.

While we do not consider this an ordinance in the sense and signification of the ordinances given by Christ, yet there is something in it more than a mere ordinary worldly custom, as it is an expression of

love and charity. This is often abused and made ridiculous by some who think that they must greet each other with a kiss every time they meet, whether on the street, in crowded thoroughfares, or other public places, at home or abroad, before public services and after, and that the entire congregation must greet each other, women greeting women and men greeting men. But such would be an abuse and make it ridiculous, not only to believers, but to others.

Then again there are some whose hearts are filled with lustful desires who try to impose a promiseuous observance by men and women kissing each other, but such is not in accordance with the teachings of the Word of God.

After observing the ordinance of washing feet the participants generally greet with a kiss, and at such a time it is all right to greet with a kiss or refrain from doing so.

It is not necessary to greet all the brethren every time they come together for public worship, or make a display of such unnecessarily in public places, as it brings unnecessary ridicule upon the cause of Christ.

LIFTING UP HOLY HANDS.

WE do not class the lifting up of holy hands as an ordinance in the church of God, but something similar to that of fasting, prayer and other things that are to be done by the children of God. David said, "Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion." Psa. 134:2, 3.

"Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle." Psa. 28:2.

"Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips." Psa. 63:4, 5.

"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Psa. 141:2.

"I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land." Psa. 143:6.

Paul said, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8.

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way." Heb. 12:12, 13.

WHAT IT REPRESENTS.

WE find by the scriptures given in the previous chapter, that the lifting up of hands was something done both in private and public. In one place Paul expresses his desire that men "pray everywhere," and not only pray, but lift up holy hands. This does not necessarily mean the hands must always be lifted up every time we pray, nor that they should not be lifted up at other times.

From the words of David, "Lift up your hands in the sanctuary and bless the Lord," we would not only infer that he meant while in prayer, but in any manner of giving praise unto God. It may be done while singing, as oftentimes a supplication unto God or giving vent to the feelings by making melody in the heart is expressed in this way.

Jeremiah said, "Let us lift up our heart with our hands unto God in the heavens." Lam. 3:41. This can be done either in song or prayer.

The lifting up of holy hands also has in it an expression of victory and open-heartedness. Oftentimes in a congregation when some are discouraged, if hands are raised in the midst of a song it sends a thrill of heavenly inspiration into their souls.

When the children of Israel were in battle with the Amalekites "it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses'

hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." Ex. 17: 11-14.

This can be carried to extremes either by neglect or by observing it more frequently than the Spirit of the Lord directs, and thus only have a form of worship on that line. It sometimes becomes a form if the hands are only raised at the beginning of the chorus of the song, although this can be done frequently without formality. All should be directed by the Spirit of the Lord.

JUST ISSUED

DIVINE LAW

And the Sabbath

In All Ages

by

L. K. Morgan

A Message for the times—
A Message you should read

“By the Law is the knowledge of Sin”

“God’s holy law, transgressed,
Speaks nothing but despair;
Burdened with guilt, with grief oppressed
We find no comfort there.

“Relief alone is found
In Jesus’ precious blood;
'Tis this that heals the mortal wound,
And reconciles to God.”

“Christ is the end of the law for righteousness to every one that believeth.”

founded with the supreme law, even should the law or code of laws be called 'God's law,' 'the law of God,' or other like names."

Following are the seventeen chapter headings under which the subjects are treated:

Gods Right as Sovereign;
The World in the Beginning;
Civil Government;
The Redeemer Promised;
The Origin and Religion of Egypt;
Israel in Egypt;
From Egypt to Sinai;
The Schoolmaster or Sinaitic Covenant;
The Sabbath a Sign to Israel;
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